

CHRISTIAN SECRETARY.

rising that after the heated crowds and noisy scenes of the day, he should have time to silence and seclusion, and to enjoy the cool and calm air, the refreshing stillness, and all the beauties and glories of midnight, among the solitude of the Galilean hills; to find there happy communion with his Father, and to gather fresh strength for the labors and trials that yet remained.

Christian Secretary.

HARTFORD, FRIDAY, JUNE 19.

State Convention.

Our State Convention, which held its session last week, is a sort of uniform body, consisting of delegates from the churches from Auxiliary, Missionary and Educational Societies, and designed to promote the general well being of the churches. It is pleasant, however, once a year to greet our brethren from different parts of the State, and together contemplate the great and ever widening fields of Christian benevolence. The only thing we have to regret, is a slight want of order and decorum, a disposition to spend time upon trifles, and an occasional manifestation of a restless, impatient spirit. But take it all in all our late session was an interesting and profitable one. Some of the devotional exercises were exceedingly interesting; the discourse by brother A. G. Palmer was of a high order, the ordination and designation of brother Jencks was solemn and affecting, and the closing up of the session was delightful. It was good to be there; and we hope the impressions there produced will be permanent in their effects.

Our brethren are aware that brother Jencks, from the church in New Milford, in this State, is designated to the Chinese department or our mission in Siam. The services of his ordination were conducted by brother Jones, Swan, John Peck, Solomon Peck, and others. The services were preceded by a paper on foreign missions, by brother Turnbull, of which the following is an extract. The introductory prayer was offered by Rev. J. S. Swan.

The demand for laborers in some particular fields, whose openings for Christianity have been made, and little churches formed from among the heathen, are pressingly and even painfully imperative. The whole empire of China, with a population of 300,000, and complete religious toleration, is open to the occupancy of all Christian denominations. Our own missionaries have found there an open and effectual door. God has smiled upon their incipient efforts, and given them promise of abundant success. But reinforcements are needed to occupy some of the more important posts, to sustain the hands of single laborers in vast and promising fields, and to assist in laying broad and comprehensive plans for future action. The Karens, as all allow, with the Koomoos and even the Assamese, numbering several millions, are a people prepared for the Lord. "The six men for Arcaan," one of the most promising fields in the world, have not yet been found. Ethiopia is stretching out her hands unto God and his church. Siam, with her crowded population, is waiting for the salvation of the Lord. Four new missionaries, in addition to the one already appointed, are absolutely necessary to save what has been already accomplished during the last fifteen years, not to speak of the necessity of enlarging the field of our operations. Burmah, too, must be occupied. Imperial Ava is again to listen to the teachings of Christ. It will not do to permit the land of such early promise, and so long bedewed by the tears of sainted missionaries, to lie desolate. We must take possession of it for Christ, should it cost the blood of martyrs. Such is the solemn decision of the missionaries themselves.

Never was there a time, except perhaps at the dawn of the Reformation, when Europe presented such an inviting field for the preaching of the pure Word and the establishment of apostolic churches. A corrupt and formal church fails to meet the wants of the age. Even infidels and philosophers are yearning for a purer faith. Burning hearts are casting off the chains of priesthood, and panting for the freedom of Christ. Deep and fearful changes are having, like volcanic fires, beneath the thin crust of an artificial state of society. A somewhat blind and irregular, but glorious movement, has commenced, and thousands rally to the battle cry of Reform. All Germany pants for freedom. France is restless and unsatisfied. Above all, God has raised up noble spirits, particularly in Germany, full of faith and of the Holy Ghost, to proclaim a pure gospel and a spiritual church, having one Lord, one faith, and one baptism; and a hundred little churches have, within a few years, sprung up all along the banks of the Elbe and of the Rhine, in the kingdoms of Hanover, Prussia, Saxony and Wurtemberg, in the cities of Hamburg, Berlin and Stuttgart,—as it were, spiritual light-houses, gleaming, at remote intervals, from the shores of the German Ocean to the base of the Alpine hills.

Our circumstances at home are also peculiar, and impose upon us an urgent necessity to redouble our efforts in the cause of Foreign missions. The work of sustaining and reinforcing our existing missionary stations now devolves almost exclusively upon the northern churches. Our debt is happily paid off; a number of new missionaries have offered themselves for the foreign field. Our organizations have been completed, and our prospects are bright and cheering; and now it only remains that all advance strongly, steadily and unitedly—with the wide world before us, and heaven for our help.—Our very success, however, augments the necessity for enlarged operations, and increased liberality. To meet this glorious exigency, we need most of all a sense of individual responsibility, system in the securing and collecting funds, the spirit of faith and love interwoven through the whole, cordial cooperation with one another, and the constancy, energy and perseverance of a truly spiritual and Christian movement. Faith and prayer, humility and love, good sense, and "patient continuance in well doing," will eventually transform the world. If our organizations are not perfect, let us make them so; or, if this cannot, at present, be done, let us yet sustain them, and accomplish such results as we can reach, by the means within our power; for it is better by far to convey the bread of life to the perishing heathen by a poorly constructed and slow sailing vessel, than to let them lie of starvation.

Our missionaries are specially called to the work of sacrifice. Some of them speak of the necessity of jeopardizing their lives, as martyrs, in the high places of the field. Many of them feel that they have the sentence of death in themselves. They

are often cast down and sorely tried. Their health fails, and an early tomb lies before them. The graves of their loved companions, too early lost, are scattered over the shores of heathenism. They ask us, with tears, to appoint their successors before they die. They tell us the heathen are hungering, are perishing for the bread of life; and this must be conveyed to them, if necessary, by a large expenditure of treasure and blood. Christ, our adorable Saviour, gave himself a sacrifice for us all; and in every age his cause has been carried forward by suffering and trial. Shall we then alone be exempted from sacrifice? Shall we sit down in inglorious ease, and give only what we can spare without inconvenience, while the heathen are sinking by millions to perdition? Ah, brethren, have we not, in this matter, a work to perform not yet attempted, not yet even dreamed of by the Christian church? Solemn and startling is the cry from heathendom, which rings in our ear. O let us hear it; let us meet the sublime exigency of the case, and present such an offering on the altar of charity as may be worthy of the name of a sacrifice for Christ.

Missionary Sketches.—No. 9.

Mrs. ANS H. JUDSON.—Who has not read the memoir of Mrs. Judson? a work well entitled for the centre table and the closet, and one of those books which should be read at least once a year. The second perusal of this memoir is as interesting as the first, if not more so. The impressions left upon the mind by the incidents in the life of Mrs. Judson, are peculiarly impressive. We know of no biography that we have taken more sweet comfort in reading than this. Mrs. Judson's Christian experience, made up of hope and fear, joy and sorrow, gratification and disappointment, strengthens the reader's desire after purity and eternal life.—We feel conscious that in the present sketch we shall present nothing but that may be learned from her memoir, but we hope that some one, after reading this imperfect notice, may be induced to read her entire memoir.

So full of incidents is Mrs. Judson's life, that we cannot crowd into our usual limits all that would be desirable. We therefore propose to devote the present sketch to a notice of her younger days, leaving the more active part of her life as the subject of a future number.

Mrs. JUDSON.—Mrs. Judson was born at Bradford, Mass., Dec. 22, 1789,—a town ever to be remembered as the birthplace of one of the most devoted of earth; and like the birthplace of other departed heroes and heroines, it will be the delightful gathering place for those who love to be where once the great and good had lived. There is the family cottage in which she lived; there is the academy where she was taught, and where she was when the Spirit of the Lord called her to repentance; there is the church where she performed her vows and separated herself from the world. Imagination almost mirrors in the scene, the presence of Mrs. Judson. The youth of this devoted woman was passed amid the pleasures of home and friends, ever enjoying the privileges of a home and parents until her departure to Burmah. Mrs. Judson was possessed of a lively and buoyant disposition. At school, or at the social circle, she was the liveliest of the lively, the gayest of the gay. Free from care, and unconscious or unmindful of a higher state of existence, she flattered her youthful hours away in gayety.—But with the love for the pleasures of this life, she possessed a keen sympathy for the wants of the world, and was ever alive to the sorrows of her friends. And if the buoyancy of impetuosity of her nature had given a cause for the least offence, the tenderness of her disposition induced her to seek forgiveness. The natural ardor of her feelings impelled her to engage with spirit in all her undertakings; and this, combined with a determination to create as well as attempt, is the secret of her success in life.

The El Republicano of the 21st of May states, on authority of the Archbishop doubtless, that the metropolitan churches could not contribute the \$90,000 a month allotted to them, as the total of their revenues will fall short of that sum. It also adds that the collection of such sums as are assigned to the other churches is utterly impracticable in the present ruined state of the tycoon and the general depreciation of ecclesiastical property.

If the Church should fail to supply the demand thus made upon it, the Government may be under the necessity of appropriating to its use some of the treasures of the Church which are now lying useless in the shape of gold and silver railings around their altars, gold and silver images of the Saviour, the Virgin and the apostles. Millions of dollars are now lying useless, and worse than useless in this way. It would be a blessing to the Church if it were stripped of its revenue and its treasures; and if the present war is of long duration, we think there is a fair prospect of its being done.

Ordination.

An Ecclesiastical Council held in connection with the Connecticut Baptist Convention at Hartford, in accordance with a suggestion from the Executive Committee of the Am. Bapt. Missionary Union, and the implied sanction of the Baptist church in Northville, as understood in a communication presented from that church, on the 10th day of June, 1846, with a view to the ordination of Erasmus N. Jencks to the work of the ministry, and as a missionary to Siam, was organized by appointing Rev. William Bently, Moderator, and E. Savage, Clerk.

After hearing from Br. Jencks a statement of his Christian experience, call to the ministry, and views of Gospel doctrine, it was unanimously voted, "that we are so far satisfied with his relation, as to proceed to his ordination this evening."

Arrangements were made, and the services held in the evening, in the following order:

Invocation by Rev. J. S. Swan.

Sermon by Rev. J. T. Jones, of the Siam mission.

Ordaining prayer by Rev. John Peck, with imposition of hands by brethren, Peck, Ives, and Swan.

Charge by Rev. Solomon Peck, with instructions from the Executive Committee of the Am. Bapt. Missionary Union.

Hand of fellowship by Rev. J. T. Jones.

Concluding prayer by Rev. D. Ives.

Benediction by the candidate.

E. SAVAGE, Clerk. WM. BENTLY, Moderator.

Notices.

We would direct the attention of the churches to several Notices in another column from the Secretary of the Convention. The first relates to statistics of the Sabbath Schools of the several churches throughout the state. It is important that this information should be forwarded to the Secretary immediately as it is designed to publish it with the Minutes of the State Convention in compliance with a vote of the body.

The resolution respecting the payment of monies for missionary purposes directly to the Treasurer of the Convention was adopted unanimously.

The object is to enable the Treasurer to make out an accurate report of the monies contributed for missionary purposes. Heretofore there has been much difficulty attending this matter, in consequence of the loose manner in which this business has been transacted. The treasurer has been under the necessity of examining the Missionary Magazine, the Reports of the Home Mission and Bible Societies to find out the amount contributed by the several churches and exhibit the same in his Report. If instead of paying the money to an agent it should be paid to the pastor or clerk of the church it could be forwarded directly to the treasurer, accounted for and paid over to the parent society at any moment.

The other notice respecting the collecting of funds for Home, and Domestic Missions especially, is important. It is contemplated by the Convention to employ an additional missionary, and extra funds will be needed in order to sustain him.

Let the collection for Domestic Missions be attended to in season.

SOUTHERN BAPTIST CONVENTION.—This body

was to hold its first annual meeting in Richmond,

Va., to commence immediately after the close of the Virginia Baptist anniversaries which were held in the early part of last week and the latter part of the week preceding. The Religious Herald of June 11, says: "In addition to delegations from various parts of the State, delegates to the Convention from several states have participated in our meetings. Dr. Babcock and brother Wyckoff, the Corresponding Secretary of the Am. & For. Bible Society, and Eld. T. S. Malcolm, the Secretary of the Baptist Publication Society are also present, and Dr. Bacon and Eld. Samson from Washington."

LONDON EVANGELICAL CONVENTION.—The Rev.

Drs. Cox and Patton of New York, each accompanied by a daughter, Rev. Asa T. Hopkins and lady

sailed from New York last week in the ship Mediator, for London. These gentlemen go out as delegates to the Evangelical Convention which is to be held in London on the 19th of August next. Mr. Hopkins is pastor of the First Presbyterian church in Buffalo, and we believe a former resident of this city, and a descendant of Dr. Asa Hopkins.

FEST.—The General Assembly of the Presby-

terian church at its late session in Philadelphia ad-

opted a resolution recommending to the churches the observance of the first Sabbath in July as a day of

fasting and prayer on account of war, with the re-

commendation that ministers should on that day

preach in behalf of peace.

to try her faith. Another thought raised an inquiry in her conscientious mind, and that was, how far she was influenced by affection for Mr. Judson.—Conscientious as she was, such a subject was prayerfully and anxiously considered. Trusting in God, she consecrated herself to His work, joyfully promising to do anything that he required, and desiring earnestly that if the step she was about to take was not duty, it might be signified. She was married to Mr. Judson Feb. 5, 1812, and on the 19th of the same month sailed for Calcutta. W. M. S.

Death of Hon. Theodore Dwight.

We learn from the New York Express that the Hon. Theodore Dwight departed this life in New York at the Residence of his son, Theodore Dwight, Jr., on the morning of the 12th inst., aged 81 years. Mr. Dwight had enjoyed good health, with the exception of a rheumatic affection, which caused a lameness in one of his legs, until within a few weeks of his death. The death of his wife which occurred a short time since, with whom he had lived more than half a century, caused a depression of his spirits, and he had rarely left the house since that event. He was confined to his bed for about two weeks previous to his death during which period he grew weaker and weaker, till he expired. During his last illness he was sustained in his hopes and confidence, by a merciful Saviour, enjoying to an unusual degree the consolations of that religion which had been the rule and guide of his long life.

Mr. Dwight was born at Northampton, in 1765. During the trying scenes of the Revolution, his principal instructor was his mother, his brother Timothy Dwight, President of Yale College, being absent as Chaplain in the army. At the close of the Revolution he commenced the study of law in the office of Pierpont Edwards, and on the completion of his studies, he settled at Hartford, where he soon rose to the head of his profession. About this period there resided in Hartford several distinguished writers; among the number were Judge Trumbull, author of *McFingal*, Dr. Samuel Hopkins and some others, who by their writings obtained the cognomen of the *Hartford Wits*. The Echo and Green House, a series of satirical essays in verse, appeared originally in the American Mercury, and were the joint production of Dwight, Hopkins and Alsop. He was a state senator for several years, and in 1805 was elected a representative to Congress, where he became prominent as a speaker and debater, and took a leading part in the bill for the suppression of the slave trade. During the war of 1812, 13 and 14 he was editor of the Connecticut Mirror, a leading Federal paper at the time, in which office he was succeeded by Wm. L. Stone afterwards editor of the N. Y. Commercial Advertiser. While Mr. Dwight was editor of the Mirror, he was elected Secretary of the Hartford Convention, and has since published to the world a history of the proceedings of that famous body. In 1815 he commenced the publication of the Albany Daily Advertiser, and two years after this, in 1817, the New York Daily Advertiser was established, of which he continued associate editor and proprietor till the great fire in 1835, when he relinquished his interest in the concern and returned with his family to Hartford. For a few years after his return he was the principal editor of the Daily Courant.

Perhaps there is not another man living who took so active a part in the party politics of the day and who has continued for so great a length of time in the arduous duties devolving upon an editor. He was acquainted with most of the leading political men of his time, and was the personal friend of every prominent Federalist from the elder Adams to the period when that party became disbandled, and was among the last of the men of that school. He was one of the founders, and for many years an active director in the American Bible Society. "As a father, husband and friend, he was one of the kindest and most devoted that ever filled those relations."

PAPAL AUTHORITY.—A case has just occurred in Philadelphia which shows the authority that the Romish bishops exercise over their parishioners in free America. The Philadelphia Sun says: "We have been informed that bishop Kenrick refuses to permit Dennis Leahy (whose death is announced under the proper head) to be interred in his *coffin*, in the burying ground of St. Michael's church, for which he had paid—and the deed of which he held—because Mr. Leahy was an *Odd Fellow* and refused to reveal the private affairs of those orders at confession." Such outrages should be checked in the bud, before custom has converted them into a law. For a priest to deny a man the right of sepulture, on his own ground too, is something new, we believe, in this country.

The Quincy Whig says it learns that the Navajo Temple has been purchased by a Methodist Association for \$150,000. This temple was erected by the Mormons, each member contributing towards the expense of it. In the present unsettled condition of affairs among that people, we should think the question of title was a very important one connected with its purchase."

PRESIDENCY OF YALE COLLEGE.—Rumor is busy getting up candidates for the presidency of this college since President Day tendered his resignation. Mr. T. D. Woolsey, a Professor in the College, Rev. Dr. Barnes, Rev. Dr. Bacon, and Rev. Dr. Bushnell are named as proper persons for the office. The Boston Recorder is in favor of Dr. Bushnell, and says, should the choice fall upon him, the honors and prospects of Yale College will be well secured."

TRINITY COLLEGE.—We have heard it repeatedly stated that Dr. Totten is to resign the presidency of this College before the annual Commencement in August next, and that Dr. Wainwright of New York is to be his successor. We know nothing respecting the truth of this rumor.

A通信 on education in the collection of school taxes, warrant to the school committee to pay, and the law by which they are to be paid, were discussed by several members.

Public opinion regarding the proposed railroad shall receive \$35,000 of a sum of \$100,000, a number of scholars between 12 and 18 years of age, shall be as many as 12. (was \$50,000.) Bill passed.

A communication was received from the citizens of Yucatan, saying that during the three days preceding Lent, each family provides itself with some hundreds of thousands of eggs filled with cologne and sweetmeats!

MIDDLETOWN RAILROAD.—The prominent and all-exciting question before the Legislature at its present session is that of the projected "Air Line Railroad" for connecting Boston and New York via Middlesex, with a bridge across the river at the last named place. In this city an intense excitement has existed upon the subject, and meetings have been held to prevent the erection of the bridge. It is contended that a bridge at Middlesex will very seriously injure the navigation of the river above.

The most active measures have been employed by the citizens of Middlesex to procure a charter, and the citizens of Hartford, and the surrounding towns, have been engaged in a struggle to obtain it.

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CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord: but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire: and after the fire, a still small voice."

The Lord passed by; a mighty wind.

Rent the huge mountains from their place, The stony rocks in pieces broke;

For what can stand before His face?

The Lord passed by; his footsteps made

The trembling earth with fear to quake;

There came a purifying fire;

Then in a still small voice He spoke.

The still small voice, the voice of God,

O 'tis unutterable sweet

When flying from the tempest's snare,

Helpless we fall at Jesus' feet.

When, like Elijah, Christians fly,

Urged on by fear from duty's path,

As if the "Infinite in power"

Could not restrain a mortal's wrath.

Where'er they rove, they find no rest,

In all their ways, will God appear,

Inquiring in a still small voice,

O wanderer, what dost thou here?

The still small voice, how kind its tones,

To souls oppressed with grief and care,

It turns to songs their plaintive moans,

And saves the fearful from despair.

When hopes of earthly bliss are wrecked,

When loved ones lie beneath the sod,

It stills the mournful complaints,

And bids his kiss the chaunting rod.

It bows ambition's haughty head,

Sabdues the long rebellious will,

When passion raves, controls the storm,

The winds and waves lie hushed and still.

The still small voice, it fills the heart

With pure affection, holy thoughts,

Iids all its anxious fears depart,

And sets it free from sinful doubts.

In human voices there are tones

That on the heart-strings tremble long,

They fall, like dew on thirsty flowers,

And are more sweet than wild bird's song.

But sweeter far the still small voice

That says, "thy sins are all forgiven,"

"In me thou shalt have perfect peace."

And perfect love and rest in Heaven.

The voice of Fame may charm the ear,

The laurel crown may grace the brow,

And wealth her golden streams may pour,

Whose multitudes in bough way.

But heaven-born spirits turn from these

Unsatiated, they yearn to hear

The still small voice that answers prayers,

When none but the Unseen is near.

I love the voice that says my name

Is written in the Book of Life,

That there's a faultless crown for me,

Beyond the scenes of mortal strife.

That I shall live in bliss for ages,

Where tears will never dim the eye,

And praise the Conqueror who gained

Over the pale king the victory. M. L. F.

Religious & Moral.

From the New York Evangelist.

The Signs of the Times.—No. V.

BY REV. JOHN S. C. ABBOTT.

CONCLUDED.

The indications are very numerous and decisive, that the present confusion of languages with which the earth is filled will soon disappear. A few leading nations are diffusing their influence over the globe, and the petty tribes which have dwelt in the forests, or wandered over the plains have vanished; and with their disappearance have been silenced a thousand discordant tongues. Russia is moving onward in the career of conquest with most gigantic strides; and where her ambition is to meet with a check no one can tell. That vast empire already includes the whole of Northern Europe and the whole of Northern Asia. And in the inevitable progress of civilization, her language must soon absorb the unformed speech of the wandering tribes over whom she has stretched her sceptre. One seventh part of the habitable globe Russia now occupies. And all the nameless influences of progressive civilization tend to spread over all these heterogeneous tribes the one language of the camp, the schools and the court.

The number of known languages now spoken in the world, has been estimated at 364. The developments of Providence are very decisive, that this Babel confusion will soon yield to a few leading languages, prevailing over vast communities. And thus while the steamboat and the railcar are bringing the ends of the earth into juxtaposition, a well educated man may soon be able with ease to traverse the world, and to converse with all the inhabitants.

The Christian Religion, it is also very manifest soon be the religion of the human family. Waiving the consideration of that vital piety, that spiritual renovation which Christianity is destined to secure, let us first, as philosophical observers, contemplate nominal Christianity, without reference to sects, either Protestant or Catholic. It is susceptible of demonstration, that the Christian religion will soon supplant all forms of idolatry, and reign undisputed.

Contemplate the past achievements of this wonderful moral power. Imperial Rome, earth's master and tyrant, with all her boasted legions, and after exhausting all her energies in the conflict, fell prostrate before Christianity. From the palaces of the vanquished Caesars the crown was unfurled. Even Nero could not build fires hot enough to burn up the energies of the Christian church. Even the wild beasts of

the Colliseum, as they tore limb from limb, could not intimidate the followers of Jesus, or expel the Christian faith from the world. The philosopher has toiled, with unremitting energy, to undermine the deep foundations of Christianity; and the shafts of the satirist have fallen harmless from her triple shield. The hostility of earth has marshaled every possible power in every possible combination against Christianity, and all in vain. When the gorgeous idols of Ephesus, when the immortal statuary of Athens and of the Pantheon crumble from their pedestals, at the approach of Christ, can the miserable feather gods of the Pacific, and the mud idols of India resist his approach? When the Roman empire, in the plenitude of its power, exhausts its energies in bloody persecution in vain, it is to be feared that earth can furnish other powers of persecution yet more terrible!

When we have seen philosophers and poets and dramatists and princes combine, with the highest resources of learning and wit and wealth, and Christianity steadily advancing notwithstanding all their endeavors, it is to be anticipated that other literary opponents will be able to accomplish that which Hume and Gibbon and Voltaire and Frederic, the conspiring encyclopedists of Europe, in vain essayed?

Were I an unbeliever in the divine authority of revealed religion, still, as a philosophical observer of cause and effect, I am compelled to believe that Christianity possesses an inherent energy which will make it triumphant over the world. All Europe, with the exception of Turkey, has become nominally Christian. Every island upon her southern and western coast has become Christianized. The energies of the gospel have extended over the wide waves of the Atlantic, and nearly the whole of this new world, from the few feeble savages wandering over the cliffs of Patagonia, to the shivering inmates of the snow huts of Greenland, has become nominally Christian.

Probably, fifty years from this time, not a vestige of living heathenism will be found on the American continent. All of the West India islands are Christianized—And with what miraculous rapidity is Christianity pervading the islands of the Pacific. Where are the idols of Tahiti, Hawaii, Rarotonga? They are in the cabinet of the Missionary Rooms of England and America—the trophies of the peaceful conquests of Christianity. During the last twenty-five years, the groups of the Society and Sandwich Islands, the Austral, Harvey, Vavau and Haupi groups, have all thrown away their idols and become Christianized, and multitudes of other groups are now in rapid progress of change. And it is now not probable that an idolater will be found upon one of the islands of Polynesia, in half a century from the present time. As England sends her influence up the rivers of Africa, paganism inevitably disappears, and Christianity takes her place. And in Southern Asia, every intelligent native admits that Brahima and Bodhi are fast falling into disonor. Even Jugernau himself is disgraced, and at recent festivals he could with difficulty rally enough votaries to drag his decaying car.

Christians from England and America are gathering the children of both sexes, by tens of thousands, into schools—the youth into colleges; they are establishing churches and the preached gospel, and the result is not problematical. These same causes, with vastly magnified power, must soon be operative in every section of the East. The doom of Paganism is sealed.

And look at the Mohammedan power, once the terror of the world. Its right arm is withered, France with cathedrals is supplanting the mosques of Northern Africa. England and France and Russia are surfacing the cross above the crescent on a thousand minarets of the Moslem empire. The bell of every steamer which ploughs the Bosphorus, tolls the knell of Mohammed's power. Every European army which encamps on the banks of the Indus, or the shores of the Caspian, hastens the decay of that fearful delusion which was established by arms and by blood. Every ship from Europe or America, which drops her anchor in the Golden Horn, proclaims to the disheartened followers of the false prophet, the intellectual energy which Christianity inspires. Every ambassador from Europe, and every traveling scholar who enters the gates of Constantinople, Shiraz, or Teheran, even he be an infidel, is influential, in the overruling providence of God, in undermining the foundations of Mohammed's reign.

And when we add to all this the persevering and sleepless zeal of Christian missionaries, kindling with the accompanying aids of the Holy Spirit, the fire of devotion—of spiritual renovation, in ten thousand hearts, we cannot doubt that the delusions of Mohammed will soon follow the idolatries of Greece and Rome to utter oblivion, and the Christian religion will extend without a rival over the habitable globe.

And when all hearts shall be brought under the spiritual influence of i.e. religion of Christ; when all men shall be truly born again of the Holy Spirit; when all wrong shall cease, and the ties of brotherhood shall be universally recognized, then will this world again appear as it did on that bright morning when, at its birth, all the sons of God shouted together for joy.

This general outline may lead to investigation and thought to fill up its details; it may deepen the reader's interest in observing the signs of the times—those wonderful developments which are ever opening around us in the nineteenth century. And his heart must be indeed cold, and his faith must be indeed weak, who is not animated by these views to redouble exertions in diffusing a spiritual Christianity throughout this agitated world. And now, when God is overruling the speculations of the closet,

the experiments of the laboratory, the skill of the artisan, the policy of cabinets, the tramp of armies, to usher in the glories of the millennial day, let not the sacramental host of God's elect sleep. When God is compelling the toil even of the atheist and the infidel to be subjected to Christ, elevating the valley and depressing the mountain for Messiah to ride triumphant in the chariot of paternal deity. Oh! may the Christian be awake to the signs of the times, and be true to his privileges and his responsibilities.

Value of a Christian Newspaper.
Every family ought to have a weekly religious newspaper. It is an ill way, too, to borrow, for that is cheating the printer. The small subscription price will make no man poorer, but richer—richer in temporals, but much more in spirituals. A family that takes such a paper can easily be distinguished from one that does not, by their enlarged information and sympathy. Their minds see the moral horizon, and their hearts beat to the measure of a larger love to the Church and to the world. It aids the father and mother in the religious education of their children. It furnishes Sunday reading of a pure character. It gives a higher tone to the conversation of the table and the fireside. A clergyman can tell at once, by their zeal, interest and intelligence, the households in his parish that are blessed by such a weekly messenger of truth and salvation.—*Christian World.*

DEGREES OF DRUNKENNESS IN LONDON.
—If Prince Albert, says a London paper, were drunk, he would be called elated; if Lord Tristam were drunk he would be called elevated; if Mr. Plum the rich merchant were drunk, he would be called inebriated; if a respectable tradesman were drunk, he would be intoxicated; but if a workman be in liquor, it would be said that the nasty beast was as drunk as a pig.—*Boston Recorder.*

Twelve Inconsistencies.
M. Editor:—There are twelve things which so far outrage every principle of property, good sense, and religion, that I cannot endure to see or hear them.

1. To hear a Christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious newspaper.

2. To see a Christian man of a family, with a large plantation, and extensive stock; one of a good trade of lucrative profession, and not take a religious newspaper.

3. To see a Christian man at every moment key show, or farcical exhibition of every wretched who may advertise that he will make people laugh for the cheap sum of one, two, or even four bits, and yet too poor to pay for a religious newspaper.

4. To see a Christian man lay by money in order to catch a good bargain which may chance to come in his way, and still too poor to pay for a religious newspaper.

5. To see a Christian man dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

6. To see a Christian man take half a dozen, or even one newspaper, filled with all sorts of trash and falsehoods, and yet too poor to take a religious newspaper.

7. To see a Christian man spend time enough in one week in gossiping, and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

8. To see a Christian man of wealth, read regularly a poor man's, and what is worse, a minister's paper, and hear him say he is too poor to take a religious newspaper.

9. To see a Christian man's family reading novels and miscellanies, and attending parties at great (or even no) expense, and have no religious newspaper for them to read.

10. To see a Christian man exhibiting to his friends and visitors, his fine farm, stock, orchards, his new and well-assorted assortment of goods—his well-furnished office or store, as the case may be, and have no religious paper to exhibit.

11. I cannot endure to hear a Christian man boasting of his liberality to the church, and not pay for a religious newspaper.

12. I cannot above every other inconsistency, endure to see a Christian man take, and regularly receive, but never pay for a religious newspaper.

These things are so obviously inconsistent, that when I approach such men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and Christian fidelity. But I must never mind that. I must be faithful to God and my brethren.—*Cumberland Presbyterian.*

Brilliant Whitewash.
Much is said of the brilliant stucco whitewash, on the east of the President's house at Washington.

The following is a receipt for making it, with some additional improvements learned by experiment.

Take a half a bushel of nice, unslacked lime, slack it with boiling water, covering it during the process to keep in the steam. Strain the liquor thro' a fine sieve or strainer, and add to it a peck of clean sand, previously dissolved in warm water; three pounds of ground rice, ground to a thin paste and stirred and boiled hot; half a pound of powdered Spanish Whiting, and pound of clear glue, which has been previously dissolved by first soaking it well, and then hanging it over a slow fire, in a small kettle, within a large one filled with water. Add five gallons of hot water to the whole mixture; stir it well; let it stand a few days covered from the dirt. It should be put on quite hot; for this purpose it is better to have it in a portable furnace. It is to be applied to the exterior of the building, with a brush.

ETIENNE INSURANCE COMPANY. incorporated in 1819, for the purpose of insuring against loss and damage by fire only; Capital 200,000 dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is now confined to buildings in the city, therefore it is detached that its capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their New Building, next west of *Treat's Exchange*, Coffee House, State street, where constant attendance is given for the accommodation of the public.

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